 LESSON 22

In this lesson, we learn the following :

#(1) *Bâb* اِنْفَعَلَ : In this *bâb* **-in** is prefixed to فَعَلَ : **infa'ala**. The *hamzah* is *hamzat al-wasl*. We say سَقَطَ الفِنْجانُ وَانْكَسَرَ 'The teacup fell and broke.' (wa nkasara, not : wa inkasara).

The *mudâri'* : The حَرْفُ المُضارَعَة takes *fathah*, e.g., اِنْكَسَرَ : يَنْكَسِرُ -- اِنْشَقَّ : يَنْشَقُّ (for يَنْشَقِقُ).

The *amr* : After the omission of the حَرْفُ المُضارَعَة the verb commences with a *sâkin* letter, so it needs *hamzat al-wasl*, e.g., تَنْصَرِفُ ← نْصَرِفْ ← اِنْصَرِفْ 'return!' (tan**sarif**-u → nsarif → in**sarif**).

The *masdar* : It is on the pattern of اِنْفِعالٌ (**infi'âl**-un), e.g., اِنْكَسَرَ : اِنْكِسارٌ 'breaking' -- اِنْقَلَبَ : اِنْقِلابٌ 'turning upside down'.

The assimilated letters get separated in the *masdar*, e.g., اِنْشَقَّ : اِنْشِقاقٌ 'splitting' (**inshaqqa** : **inshiqâq**-un).

In the *nâqis* verb the final *yâ'* changes to *hamzah*, e.g., اِنْجَلَى : اِنْجِلاءٌ for اِنْجِلايٌ.

The *ism al-fâ'il* : It is formed by replacing the حَرْفُ المُضارَعَة with **mu-** as we have seen in *abwâb*. The second radical takes *kasrah* in the *ism al-fâ'il*, and *fathah* in the *ism al-maf'ûl*, e.g., يَنْكَسِرُ : مُنْكَسِرٌ -- يَنْشَقُّ : مُنْشَقٌّ (for مُنْشَقِقٌ).

The verbs of this *bâb* are mostly intransitive, so *ism al-maf'ûl* is not formed.

The noun of place and time : It is the same as the *ism al-maf'ûl*, e.g., يَنْعَطِفُ 'it bends' : مُنْعَطَفٌ 'place of bending', i.e., a road bend. The word مُنْحَنًى (**munhana**-n) is also used in this sense.

This *bâb* denotes المُطاوَعَة (We have seen المُطاوِع in L 20), e.g.

كَسَرْتُ الكُوبَ 'I broke the tumbler.' : اِنْكَسَرَ الكُوبُ 'The tumbler broke.' Note that الكوب in the first sentence is *maf'ûl bihi*, and in the second *fâ'il*. Here are

some more examples : فَتَحْتُ البابَ 'I opened the door.' : انْفَتَحَ البابُ 'The door opened.' -- هَزَمَ المسلمونَ الكُفّارَ 'The Muslims defeated the unbelievers.' : انْهَزَمَ الكُفّارُ 'The unbelievers got defeated.'

Note that انْفَعَلَ is the مُطاوِعٌ of فَعَلَ ; and تَفَعَّلَ is the مُطاوِع of فَعَّلَ, e.g.,

كَسَرْتُ الزُّجاجَ 'I broke the glass.' : انْكَسَرَ الزُّجاجُ 'The glass broke.'

كَسَّرتُ الزُّجاجَ 'I smashed the glass.' : تَكَسَّرَ الزُّجاجُ 'The glass broke to pieces.'

#(2) If the interrogative *hamzah* (*hamzat al-istifhâm*) is prefixed to this *bâb*, the *hamzat al-wasl* is omitted, e.g., أَنْكَسَرَ؟ : أ انْكَسَرَ؟ (?a inkasara → ?ankasara). أَنْفَتَحَ البابُ؟ 'Did the door open?' -- أَنْقَلَبَتِ السيّارةُ؟ 'Did the car overturn?'

#(3) انْكَسَفَتِ الشمْسُ يَوْمَ ماتَ إبْراهيمُ 'The sun was eclipsed the day Ibrahim died.' Here the sentence ماتَ إبْراهيمُ is *mudâf ilaihi*, and in the place of *jarr*; and يومَ is *mudâf*. Here are some more examples : وُلِدْتُ يَوْمَ ماتَ جَدّي 'I was born the day my grandfather died.' -- سافَرْتُ يومَ ظَهَرَتِ النّتائِجُ 'I left the day the results appeared.'

#(4) لَوْلاَ means 'but for...', e.g., لَوْلاَ الشَّمْسُ لَهَلَكَتِ الأَرْضُ 'But for the sun the earth would have perished.' This particle (لَوْلاَ) is called حَرْفُ امْتناعٍ لِوُجُودٍ which signifies that something has failed to happen because of the existence of another. In this example the perishing of the earth has not taken place because of the existence of the sun.

The noun that comes after لَوْلا is a *mubtada'* whose *khabar* is to be omitted.

The second sentence is called جَوابُ لَوْلاَ . It is a verbal sentence with the verb in the *mâdî*. A *lâm* is prefixed to an affirmative *jawâb*. A negative *jawâb* does not take this *lâm*, e.g., لَولاَ الاخْتِبارُ ما حَضَرْتُ اليومَ 'But for the examination, I

would not have attended today.'

Instead of the *mubtada'* we may also have a nominal sentence with أَنَّ, e.g., لَولا أنَّ الجَوَّ حارٌ لَحَضَرْتُ المُحاضَرَةَ 'But for the fact that weather is hot, I would have attended the lecture.' -- لَولا أنّي مَرِيضٌ لَسافَرْتُ مَعَكَ 'But for the fact that I am sick, I would have gone with you.' -- لَولاَ أنَّكَ مُسْتَعْجِلٌ لَدَعَوتُكَ إلَى البَيْت 'But for the fact that you are in a hurry, I would have invited you to my house.'

#(5) مَنْ إبْراهيمُ هذا؟ 'Who is this Ibrahim?' -- سيّارةُ المديرِ هذه جميلةٌ 'This car of the headmaster is beautiful.' If a demonstrative pronoun like هذا، هذه، ذلك etc comes after a proper noun or a *mudâf ilaihi* it is a *na't*[1]. Here are some more examples : لِمَنْ جَوازُ السَّفَرِ هذا؟ 'Whose is this passport?' -- أَرِني ساعَتَكَ هـذه 'Show me this watch of yours.' لَعَلّي لا أَحُجُّ بعْدَ عامي هذا 'I am afraid I will not perform hajj after this year of mine' (Hadîth). -- اذْهبْ بِكتابِي هذا[2] وأَلْقِـهْ إلَيْهِمْ 'Go with this letter of mine, and drop it to them' (Qur'an, 27:28).

#(6) التَّغْليبُ is using a masculine form to refer to a group containing both masculine and feminine nouns, e.g., أَبْنائِي وبَنَاتِي يَدْرُسُونَ 'My sons and daughters are studying.' Here we have used the masculine يَدْرُسُونَ even though the pronoun refers to sons and daughters. In the hadîth : إنَّ الشمْسَ والقَمَرَ آيتانِ ... لا يَنْكَسِفانِ لِمَوْتِ أَحَدٍ ولا لِحَياتِه 'Indeed the sun and the moon are two signs. They are not eclipsed for the sake of someone's death or birth.' Here يَنْكَسِفانِ is the masculine form, and the pronoun in it refers to الشَّمْسُ

1- النَّعْتُ = adjective.

2- أَلْقِـهْ for أَلْقِـهِ .

which is feminine, and القَمَرُ which is masculine. Here is another example : المَسْجِدُ والمَدْرَسَةُ قَرِيبانِ.

EXERCISES

1) Answer the following questions.

2) Point out the verbs belonging to *bâb* اِنْفَعَلَ and their derivatives occurring in the main lesson.

3) Write the *mu*d*âri* ', the *ism al-fâ 'il* and the *ma*s*dar* of each of the following verbs.

6) Rewrite the following sentences using *hamzat al-istifhâm*.

7) Point out in the following sentences the verbs belonging to *bâb* اِنْفَعَلَ and their derivatives.

9) Complete each of the following examples of لَولا with a suitable *jawâb*.

15) Use each of the following words in a sentences of your own.